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1954
JANUARY

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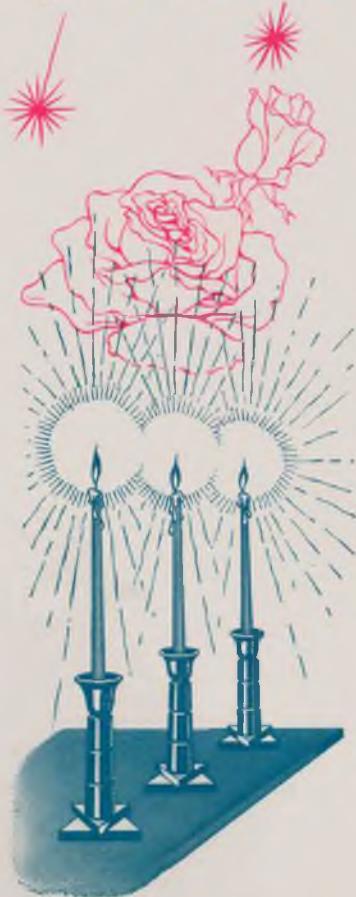


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SAN JOSE, CALIFORNIA



WITHIN THE KING'S CHAMBER

Assembled before the huge stone sarcophagus (coffin) in the King's Chamber of the Great Pyramid of Cheops, are some of the prominent Rosicrucian officers who took part in a traditional ceremony on the prophetic date of August 19, 1953. From the left: Soror Helen Ezell; Frater Camp Ezell, Grand Councilor from Texas; Frater James R. Whitcomb, Grand Treasurer; Soror Catherine Saad, wife of the Grand Master of the A.M.O.R.C. of Egypt.

(Photo by AMORC)

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The ROSICRUCIANS

San Jose (AMORC) California

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ROSIKRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXII

JANUARY, 1954

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THE THOUGHT OF THE MONTH

Stabilizing Influence of England

By THE IMPERATOR

This article is one of a series being written by the Imperator after his return from a world journey in behalf of the Rosicrucian Order.—EDITOR



MAN cannot be educated unless he has an open mind. The greatest library in the world, with unlimited reference works, avails a man little if he persists in consulting only those works which confirm his pre-conceived opinions. Hegel, in his philosophy, stressed that only the *whole* is real. No single thing or particular is truth in itself. If travel is to be broadening or educational, as it has been traditionally proclaimed, one must look upon the land and its people with the eyes of a spectator and not those of a critic. A critic is one who has acquired in some manner a standard by which all related experiences are judged. At the end of a journey, one can only truthfully say what he has liked best in his travels. Even that is influenced by his training and desires rather than by the inherent qualities of what he saw.

In commenting upon the experiences of a journey which again took me around the world and nearly the whole length of Africa for the Rosicrucian Order, I shall, in the main, try to confine myself to what I saw and heard. One cannot, however, help reacting to the impact of experience and forming opinions and conclusions. When these are offered, they will be designated as my own and distinct from the reality of what I encountered. Nor can it always be said that one who lives in a land has a better understanding of it.

Habit sometimes causes us to accept many things as being proper only because we have isolated ourselves from other contacts.

I have had the opportunity of visiting England a number of times in the last half-century, and there are some impressions which recur each time and leave a deepening *conviction*. I am particularly impressed by the discipline of the mass English mind. There is an inherent sense of justice that seems to reach down through all the strata of society. It is an inbred love of fair play. It expresses itself in *tolerance* of the right to a difference of opinion. Whether this different conception be religious or political, it seems to be the unuttered consensus of opinion to let a man have his say. The English no less than any other people will rigorously oppose what they conceive to be a menace to their society or way of life—but freedom of expression is more evident, I believe, in England than in most other lands. In some of the other democracies, even though this freedom of religion and speech, for example, is a constitutional guarantee, it is in effect often mitigated by a mass hysteria. Various religious and other pressure groups intensify the fear of Communism to the point that any thought that does not follow the conventional pattern is looked upon with disfavor and suspicion. Eventually this can lead to the inhibition of all progressive ideas for fear of being placed in the category of “an inharmonious radical.”

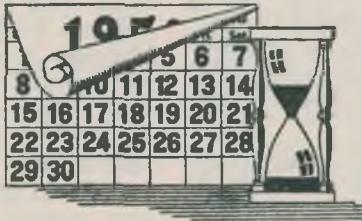
In England there appears less indication of organized religious movements' attacking the various aspects of constitutional religious freedom. The public school system is not being undermined by statements in the public press or in sectarian journals as being "atheistic," "unchristian," and "lacking in moral stimulus," and similar unfounded allegations so often making their appearance elsewhere in the Western world. There seems to be an agreement among the English people that any religious sect may have sanctuary in England so long as it does not attempt a surreptitious campaign for the domination of the government and its legislative branches. After all, a democracy is not alone an idealistic theory or a set of statutes on the books, but the actual will and expression of a people in their individual lives. I think one is made very conscious of the spirit of democracy in England where, notwithstanding her tribulations, it remains strong and invigorating to the morale.

Obvious Improvements

In London and environs there is evidence of a general improvement in business, the economic fog seeming to have lifted considerably. Exports are increasing, especially in such products as automobiles and heavy machinery as electric generators, printing and road construction equipment. The present administration, the Conservatives, are strident in declaring that these im-

provements are due to their party's being in power. Obviously, the opposition challenges these statements and credits any general acceleration of business to other factors.

This Month and Its Meaning



JANUARY derives its name from Janus, an ancient Roman deity, and is taken from the Latin, *Januarius Mensis*, or the month belonging to Janus.

Janus, who is admittedly one of the very oldest Roman divinities, is regarded as the god of doors—of the coming in and going out of everything, especially the year. The early Italians regarded Janus even as the creator of the world.

His name was first associated with a month of the year as far back as the 7th century B.C. Although originally January marked the beginning of only the *agricultural year* (eleventh month of the calendar year), it was considered the first month of the *calendar year* as far back as 251 B.C. But it wasn't until Julius Caesar, together with Sosigenes, the famed Egyptian astronomer, established the Julian calendar in 45 B.C. that January marked the opening of the official Roman year. Even then, with ecclesiastical and sectional differences of opinion, various other dates continued to be used as year beginnings, particularly that of March 21 or March 25; and it was not until comparatively recent times, in 1751, that January was universally adopted by European nations as the first month of the year.

The yoke of taxes still rests heavily upon the shoulders of the English people. In this assumption of the circumstances of the times, England does not stand alone. However, the people of England have felt this oppression for a much longer period than, for example, has the United States. The slight reduction of income tax was more a psychological advantage—a going down instead of up—rather than offering any immediate relief. On the streets of London and in public gatherings, a change of attitude is reflected in the improved personal appearance of the people; they are better dressed. Statistics kept by the government indicate that the populace is spending more on apparel and food. The latter is perhaps due to the fact that most rationing has been lifted or considerably eased. The greatest rationing remains in the luxury lines, as silverware, fine linen, and certain woolens. Even automobiles, have made for years

which the English and which, like many other items, they could not indulge in because they were for export only, are now available to them. Certain makes of car, we were informed, can be had after waiting only six weeks, a prompt delivery in comparison with the custom of only a few years back.



The banking institutions are, of course, encouraged by what they refer to as "the return to conservatism." Cheap money, they say, has been curbed by the holding down of rising labor costs which were encouraged by the Socialists. The latter, of course, stress in reply that the rise in laborers' wages actually encouraged purchasing power and began the impetus upward which the country is beginning to realize. In quality the merchandise available on the market is exceptionally good. There is, of course, an attempt to stimulate sales by unique design and by ornamentation but not at the sacrifice of quality.

England is extremely export-conscious, far more so than the United States, for example. Her whole economic security, her future, in fact, is dependent upon what she sells to the outside world. She can produce more textiles and machinery than she can consume. She must garner dollars to buy from dollar countries, United States and Canada, foodstuffs and raw materials which she desperately needs. The export market is once again becoming highly competitive. Two of her greatest rivals in trade are making recovery fast: Germany and Japan. Despite West Germany's former impoverished state, ruin by the war and dismantling of her industrial plants by allied consent, she is rapidly recovering. Her heavy machinery exports to South America and to South Africa are making dangerous inroads into English markets in these lands. Japan is England's competitor in smaller products but ones which are equally as profitable, such as textiles, ceramics, electrical and household appliances. Japan's bid for the world market again is the building of a large-tonnage merchant fleet to carry her products direct to the markets.

Migration Favored

The government, through its journals and editorial writers, continually laments the overcrowding of the British Isles. I have formerly commented on this in my accounts, but, since England considers the matter so vital, it can be mentioned again as a current and increasingly pressing problem. The population of these Isles is about fifty

million. The relatively small area has never been able to produce enough foodstuff for the consumption of the populace in recent times. Now, with what can be called with reserve the partial dissolution of the Empire, food imports are costly and difficult to acquire for this vast population. In fact, though exports have greatly increased, the trade balance is far from favorable and this latter is in no small part due to the large import of foodstuff.

It has been suggested that an ideal condition would be the reduction of the populace of the British Isles by twenty-five million people, this to be accomplished by *migration* to other nations of the Commonwealth. The paramount question is, Who shall open their doors to this influx? The pouring of millions of persons into nations of the Commonwealth—even if the citizens approve of the migration, which many would—constitutes a serious threat to the economic balance of these other nations. Government authorities of England and editorial writers seem to think that Canada, Australia, and South Africa should, in particular, welcome with open arms this human surge. From my recent travels in these lands, I know that the people in them, and their respective governments, are quite cool to these "unrealistic proposals," as they call them.

England's view of the benefit of this migration to the Commonwealth nations is that it would make possible the rapid development of their as yet untouched natural resources. It would mean, she claims, cheaper raw materials, greater production, and would facilitate her own competition in world markets. England points to the development made by the United States in one century, making of it, as she says, the most powerful nation in the world today. This development, she explains, was due to *the great migration* to the United States from Europe. Something not mentioned, however, is that this great migration and increase of population in the United States has also brought about serious problems having economic roots. The United States is no longer able to be self-sufficient. Two major wars, and preparations for a potential third one, have drained it of many raw materials. America is not

now able to produce enough iron, for example, within the United States, for defense and peacetime consumption. In other words, America is becoming more and more *dependent* on other nations for one or more commodities. It is natural that South Africa, Canada, and Australia think in terms of stabilizing and preserving their own resources for a steady long pull instead of an immediate boom. Frankly they say: "Send us your capital and your technicians to develop industries. Large populations are not necessarily an asset in themselves."

The Coronation

The recent Coronation was a psychological inoculation for the people of the British Isles. It gave them a moment of *free fancy*. It was a welcome relief from the long years of war followed by those of austerity and bleak personal living. Vicariously, the people were able to participate in the finery, the pomp and circumstances of the occasion which their own purses could not directly afford. Though different groups criticized the expenditures of the government for the Coronation as extravagant, it was, in effect, a sagacious psychological move. It seemed to usher in a new era. It was a glimpse of a past glory and power. It renewed hope and stimulated initiative. The net result far offset the cost involved in this tonic to the mass morale. The young queen, Elizabeth II, now is more than a symbol of an empire or of a nation's ideals. She seems to represent to the populace a kind of paradise lost—but an era the English hope can be regained.

This air of hopefulness and the preparations for a constructive future have been reflected in the growth of the Rosicrucian Order in England. A Rosicrucian rally recently held in London, which Frater James R. Whitcomb, Grand Treasurer of the A.M.O.R.C., and the writer attended, was a great success. Hundreds of Rosicrucians from throughout the British Isles were there. The enthusiasm depicted the growing spirit of Rosicrucianism in England as well as growth in membership.

Communists and Trade

As is generally known on both sides of the Atlantic, the greatest issue between the United States and England

is the matter of the latter's trading with *Red China*. I took it upon myself, through sources of information available to me, to gain a clear explanation of England's position in this matter. Concisely, England expounds several reasons why it trades with Red China. It has been criticized by United States interests for having negotiations with a tyrant nation. They reply that America, throughout its own history, has traded with revolutionary governments. The United States traded with the Soviets when they overthrew the Czarist regime. The United States traded with Hitler's Germany, Peron's Argentina, and now with Tito's Jugoslavia and Franco's Spain. The fact that some of these are dominately Catholic instead of Communistic does not alter the fact that they are *undemocratic* and *tyrannical*. England further contends that America should be realistic and recognize the factual existence of the government in power in China. The Chiang government is out. It has, they say, lost contact with the people—in fact, it never had a majority support of the Chinese people. It is not necessary, contends England, to support the political theory of Red China any more than the United States supports the political idealism of the Tito government with which it trades.

To refuse to trade with Red China, it is postulated, invites hatred—at least greatly intensifies it. If we are realistic and acquire diplomatic vision and do trade with Red China, we may (it is held) put a wedge between them and their Soviet supporters. England takes the position that the present government in China is opportunistic. It wishes to—and is—rapidly industrializing China. It wants to increase its export market. It would like to trade with the world as does Japan. On the other hand, if the West closes its doors to it, it has only one alternative: to dominate the East, to expand in Asia, to conquer the smaller nations so as to make them satellites and compulsory markets. Russia supports this opportunist conquest for its own political idealism and interest. Thus, Red China and the Soviets, so says England, go hand in hand for their own respective ends which are disastrous to the West.

Also, of course, from a realistic point



of view, England's motives are not altogether separate from her own economic interests. However, in substance what they propose is held to be diplomatically more logical than a further compressing or cementing of the friendship of the Soviet and of Red China by a trade boycott against the latter. England has made many mistakes in her world history. What nation has not? One of the most obvious, as admitted by herself, is her former relations with India. The English are, however, too diplomatically wise and too experienced

in world relations for America to discard their suggestions in favor of the blatant chauvinism of some American senators. American diplomatic circles are aware of the logic of England's views in these matters. We will undoubtedly find the U. S. State Department supporting England's view in this matter in substance in the very near future. There will be qualifications, of course, but only sufficient to partially quiet those who oppose the trend now under way.

(To be Continued)



Did Early Christians Believe in Transmigration?



CCORDING to early Christian writings, especially those regarded as apocryphal, transmigration was an accepted belief. It is necessary, however, to know that by the word *transmigration* reincarnation was intended. The *Pistis Sophia* notably uses the word, as in the passage: "And many souls shall pass through the cycles of transmigrations of body, and come back into the world in those days."

In the writings of Irenaeus, too, the word is used: "And Thought was made prisoner by the Powers and Angels that had been emanated by her. And she suffered every kind of indignity at their hands, to prevent her reascending to her Father, even to being imprisoned in the human body and transmigrating into other bodies, as from one vessel into another."

From the early Christian writings themselves, then, the doctrine of transmigration does not mean the rebirth of a human soul-personality into an animal form. This is a misconception which through ignorant assumption has been allowed to grow up. The real

sense of the teaching of transmigration would seem to be that the passions or desires are animal in nature and that the incarnating soul-personality partakes of the nature of the three kingdoms making up the world of material expression. In the writings of the so-called Basilidian School of Gnosticism, the doctrine is summarized thus by Clement:

"The Basilidians are accustomed to give the name of appendages or accretions to the passions. These essences, they say, have a certain substantial existence, and are attached to the rational soul, owing to a certain turmoil and primitive confusion. . . . On to this nucleus other bastard and alien natures of the essence grow, such as those of the wolf, ape, lion, goat, etc. And when the peculiar qualities of such natures appear round the soul, they cause the desires of the soul to become like to the special natures of these animals, for they imitate the actions of those whose characteristics they bear."

Transmigration, then, had a far different significance in the first two or three centuries of the Christian era than it has had since. As it was then understood, it was acceptable doctrine. So is it today in that same sense.

Can You Explain This?



In the little town of Figeac in south central France, the wife of the local bookseller lay in bed unable to move. When orthodox means had failed, it is said that a magician promptly cured her and prophesied the birth of a famous son. At two o'clock in the morning of Thursday, December 23, 1790, the son was born.

At five, this child taught himself to read; at seven, he heard for the first time the, to him, magical word *Egypt*. His brother, already an archaeologist and philologue, undertook to educate him. At eleven, he was avidly studying Latin, Greek, and Hebrew. At twelve, he wrote his first book, *History of Famous Dogs*.

When he was thirteen, he began to learn Arabic, Syrian, Chaldean, and Coptic—all because in some way they related to Egypt. He even turned to the study of Old Chinese to discover, if he could, a connection with Old Egyptian.

In 1807, when he was seventeen, this young man drew up the first historical chart of the kingdoms of the Pharaohs. A little later, he submitted to the school authorities his sketch for a book, *Egypt*.

Under the Pharaohs. He read his introduction to them, and they were so taken with his maturity and logic that they immediately made him a member of their faculty.

With his brother, this remarkable young professor went to Paris, for in Paris there was a plaster copy of the now famous Rosetta Stone, which scholars in France, Germany, and England were unable to decipher. This, our young friend was determined to do. Speaking Coptic and Arabic and looking so foreign that people called him *the Egyptian*, he broadened his language studies to include Sanskrit and Persian.

Finally he came face to face with the Rosetta Stone and promptly reported to his brother "the correct values for a whole row of letters." He was then eighteen. Thus he seemed to be confirming the judgment of a well-known Swiss phrenologist who had exclaimed on seeing this youthful scholar's head, "What a linguistic genius!"

Such briefly are the unusual circumstances of the life of Jean François Champollion, the successful decipherer of the Rosetta Stone and as much the conqueror of Egypt as was Napoleon. Can you explain it?

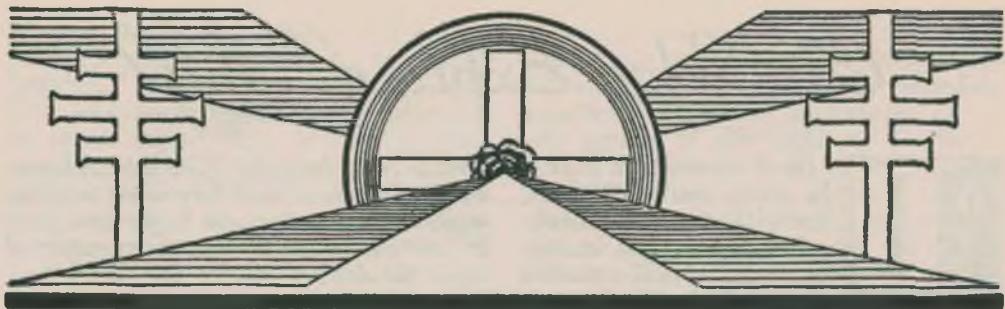


AMORC INITIATIONS

PENNSYLVANIA, Philadelphia *Benjamin Franklin Lodge*, 1303 W. Girard Ave.
First Temple Degree initiation—February 4:
3:00 p.m.—Part 1; 7:30 p.m.—Part 2

NEW YORK, New York City *New York City Lodge*, 250 W. 57th St. First Temple
Degree initiation, Jan. 24, at 3:00 p.m.; Second
Temple, Feb. 28, at 3:00 p.m.





The 1954 International Rosicrucian Convention—July 11-16

By THE SUPREME SECRETARY



AT EVERY Rosicrucian Convention the members in attendance are given the opportunity to comment upon the Convention, particularly to point out those things which proved most useful, and to make suggestions for future Conventions. These reports, a few hundred of them, are studied by our staff each year and from these comments and reports the members of the Rosicrucian Order provide the suggestions that are incorporated into many of the features that occur at future Conventions. In this way the Rosicrucian Convention, which has become an annual tradition, reflects the attitudes and viewpoints of the individual members who attend it.

To extend an invitation to each member to become a participant, as well as an attendant, is our purpose at this time. Also, we wish to tell you something of what you may expect at a Rosicrucian Convention. A feature that is enjoyed by everyone is the opportunity to see, in one week of the year, the demonstration of experiments, and to hear explained by staff instructors, and officers of the Order, the important principles that have been studied at home during the other 51 weeks of the year. The Rosicrucian Convention is, therefore, partly a period of instruction; it is an opportunity for individuals who have similar ideas and

similar aims of study to meet in the environment of Rosicrucian Park, and to participate in all of the things about which they have studied during the previous year. This annual conclave becomes a meeting of minds of similar ideas. Rosicrucians attend in order that they may better understand the principles which they are studying and to see in actual practice the things they have read about during the preceding year.

There are many meanings for the word *convention*; it is applied to all kinds of activities. Organizations, business concerns, or practically any group organized by society, holds conventions; that is, meetings of these people for various purposes have become an established custom throughout the world. The Rosicrucian Convention may differ in some ways from those of other organizations but this difference is primarily in making the Convention more useful to the participating member.

The Convention, first of all, stresses Rosicrucianism. It is a period of study and review; it is an opportunity to meet those with whom the individual has corresponded and to see the workings of a large organization, international in scope insofar as its functional purposes are concerned, as well as to become more familiar with the doctrinal presentations of its philosophy. While many Conventions have primarily entertainment for their purpose, Rosicrucians meet mainly for the pur-

pose of study. It is not that the Order is opposed to entertainment, but the Convention is, first of all, the work of the organization, and the student comes to participate in that work. At the same time, however, he uses available hours for recreation and enjoyment.

At a Rosicrucian Convention you may expect the opportunity to participate in a wide variety of activities related to the Rosicrucian work. You will hear the principles of the Order explained by its highest officers; you will meet with other members whose studies are approximately at the same point where yours are at the present time, and as classmates you will come to discuss the subjects presented in your monographs, and also the problems that may be common to many of you.

At this time it is impossible to list the entire program, but we can assure you of the activities which we have briefly described. Furthermore, you will have the opportunity of participating in these activities in the environment where much of the material which you receive is formulated and brought to you in the form of monographs. You will visit the Rosicrucian Research Library, the Rose-Croix University, the Planetarium, the Museum, and the Art Gallery. You will be able to attend the ritualistic sessions conducted in the Supreme Temple. You will be able to feel that you are a part of the heart of AMORC by being in such close relationship to its work, as it proceeds in carrying out its functions

and purposes. During the 1954 Convention you will see the recently renovated Egyptian Museum with its new galleries and exhibits, and we will hope to have some special exhibits that will particularly interest all Rosicrucians.

At this time the Convention is six months away. There is plenty of time to make your plans to visit San Jose during Convention week. Try to arrange your vacation to coincide with this date. From any point in almost any part of the world, members may reach San Jose in a few days or a few hours. Modern transportation makes this possible. Make your plans now to attend; consult a travel agent or a representative of a railroad or an airline in your community, and determine how to make the trip, and the time that would be required. We will be glad later to supply you with additional information concerning the making of reservations for your stay in San Jose. In the meantime, start making your plans so that you will not be disappointed at the last minute.

We extend to every active Rosicrucian a cordial invitation. Any member, regardless of the Degree in which he is studying, or the length of time that he has been a member of the Order, has the privilege of attending this annual Convention. We hope that in 1954 we may renew many old acquaintances, members who have been here before, and at the same time welcome many members who have not previously been a part of a Rosicrucian International Convention.

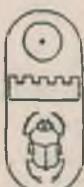
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. . . what should be done today. Now is the time to register for the 1954 term of *Rose-Croix University*. NOW is the time to take your preparatory studies in the subject of your choice.

Nothing is so beneficial to the life of a Rosicrucian as a summer session at the University here at Rosicrucian Park. In its modern, air-conditioned classrooms, and in the quiet shade of California palms, each student is shown, in its simplest elements, the structure of the Cosmos in which he lives. Clearly and simply, as in the AMORC monographs, each point is made, discussed, and cleared. Instructors are especially selected for their understanding of the subjects they teach and of the Rosicrucian principles found therein.

Send for a free copy of *The Story of Learning* which describes your three-week stay at Rose-Croix. Direct your request to:

THE REGISTRAR, ROSE-CROIX UNIVERSITY
Rosicrucian Park, San Jose, California.



Hope For A Better Life

By CECIL A. POOLE, Supreme Secretary

THROUGHOUT human history, individuals have yearned for something better. Regardless of what may be the circumstances under which we live, or what may be our possessions and attainment, there are few of us who have not wished for something different. Something different is usually what we believe would be something better. It is natural for us to yearn to attain a height beyond the one of the moment, or to obtain those physical possessions which we think will add to our well-being and happiness. It is, in fact, this tendency in human thinking that has made possible the development of civilization. If men were completely satisfied with the minimum requirements of living, there would be no attempt to seek anything else. Men would still be cave dwellers, not wanting anything more than to exist, and to have enough to eat and shelter or protection from the elements. All that civilization has achieved that has been worth while has been through a certain degree of man's dissatisfaction with himself and with his environment. In other words, man has sought to change things, to change himself, and these changes are usually the result of an expression of hope for something different from the present.

Man is not always satisfied with his success; he may go on being dissatisfied after each attainment. However, it is this pressure for attainment that has brought about the things that are, what we might call, the products of civilization. During much of history, the things that have the most value were sought in the same terms as the physical standards for which man hoped in his personal life. Just as man hoped



that he might be able to improve his own situation through a change of his physical environment and the acquisition of material things, so it was thought that those things having true value could be obtained by the manipulation of the physical world.

Peace has been sought repeatedly by social, political, and economic negotiations. Meetings among individuals, as well as among representative countries, have been held in which certain agreements were reached and decisions made that would outline the political limits of countries and the economic regulations between them. They also set up as a standard certain social concepts and practices. These regulations have resulted in treaties and agreements between groups of human beings. Within comparatively recent years, as most of us know, such treaties have been disregarded and war has been brought about regardless of the high ideals, the aims, and the expressions of those who have worked together in the name of peace.

Just as peace has been sought through negotiations and agreements as to certain material principles, so happiness has been sought by individuals and groups of individuals primarily by the acquisition of material goods and gadgets. Individuals have believed that by the attainment of certain things merely as possessions, they would be richer and happier than they were before. The result is that the attainment of material things has merely led to a desire for more things, in the same way as the attainment of one material possession opens a want for something else. Thus the human race goes on, seeking more and more material things in a

mad race with the belief that happiness may come through such acquisitions.

The individuals who support this viewpoint can easily argue that our standard of living has advanced with man's desire to possess more physical things. This is true, but a standard of living does not always indicate a degree of happiness within the consciousness of the individuals who make up any given society. There are individuals living (and probably all of us know examples to prove this) who do not have at their beck and call all the labor-saving devices that modern civilization has produced, but they have something which may not be possessed by those who have a multitude of material things—and that is the very thing that we all seek, *happiness*. If happiness on the part of the individual, and peace on the part of groups of individuals and nations, has so far in human history not been obtained in terms of the material world, or at least in terms of acquisition of that which is of a material nature, is it possible that man may have missed the point? In other words, has man stressed the wrong approach? After all, has his *real hope* for a better life been not for material things, but, rather, for some value that was missed?

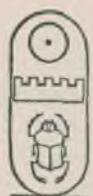
It may be well if we ask ourselves, "Where are the things that we seek most?" When we resolve to buy a new automobile, or a new piece of property, or a new gadget for our home or for our office, it is with the idea that the things that we value at the moment lie intrinsically within the thing that we intend to purchase. There is a feeling of pride in possession. We all like to exhibit to our friends something new, and we find a certain amount of satisfaction in the possession of a new automobile, a new piece of machinery, or even new clothes, but in a short time that newness is gone. The new automobile soon becomes a used automobile and is no different from many others that are on the market in used-car lots throughout this land. The happiness then that was supposed to have been attached to the new possession dissipates itself very rapidly. There is, of course, satisfaction in certain possessions. This is because we associate happiness with material objects, whereas

happiness cannot actually be contained within any material medium.

If we want to know where the things of real value are, we must understand that these values do not exist within the limitation of any physical object. Happiness and peace of mind are values that are not associated directly with anything material, particularly not with material possessions. To obtain the most from life, to gain a better life, we must learn that the powers and potentialities of the inner self are the real values upon which we must rely and learn to turn to in times of need. It is within *self* that we find enduring values, and only from there can we build such into the material world.

There have been countries overrun by war, famine, or pestilence in which most of its people have lost everything pertaining to the material world. Many individuals under such circumstances have still kept a sane point of view, have still had a degree of happiness in spite of sacrifice and loss. Peace of mind was still theirs regardless of the external circumstances. It is within self that man has a reservoir that he can draw upon and use to meet any situation. Science, philosophy, art, and religion, all contribute to the combination of life's hopes. In those fields we find the ideals that have been expressed by man down through history.

But the real answer to a better life is not something that can be found written in a modern scientific textbook. It is not something that has been finally solved by all the philosophies—it is not to be found in the field of art, or in religion. It is to be found within one's self. Peace of mind, contentment, satisfaction, even the hope for a better future lies within the inner self; it is a potential in the mind of the individual. To this source, to the realization of the potentialities of the inner being, we must turn if we are to have the foundation upon which to build for the future. It is the inner self that receives its support through attunement with forces greater than itself. May we ever be aware that meditation, concentration, our attempt as individuals to relate the life force within us to the Creator, to the absolute being of the universe, is the path toward development—the gateway to a better life.



Music and You

By HERBERT W. HAUSCHILD, F. R. C.



OU MAY visualize yourself as a finite dot encircled by an infinite line cast by music. That is what happens when we listen to music. Descartes, the French philosopher, said that the purpose of music as sound was "to delight us and move the various affections in us." Sound upon analysis is vibrations in matter—simple or extremely complex. The simple is well represented by the tone of the Recorder or the vertical flute; the extremely complex, by the clash of a cymbal or the clanging of certain bells. Music, as more than crude sound, consists of three major elements: (1) rhythm and tempo; (2) melody, including pitch and timbre or tone color; and (3) volume or amplitude. This gives us a basic diagram as a guide in our use and enjoyment of music.

Although research as yet is both meager and sporadic, it is probable that the human organism perceives music through three distinct but overlapping channels. Principally, of course, we hear music through the ear and its nerve connections. The human ear is astoundingly wonderful in its reception. In the ear's inward parts, the sonic vibration is changed into a nerve energy which is conveyed to the perceptive centers of the brain. The human ear is selective: that is, it can be trained to select, or pick out, a certain pitch, or a definite timbre of tone from a great number of complex sonic vibrations, reaching it simultaneously. The trained symphonic conductor is not only aware of an incorrect note played by a member of his orchestra, but also very often he is able to determine the type of instrument, as well as the particular player. This can be done when as many as eighty or more instruments are playing simultaneously, each directing its own particular sound into the conductor's ear. The human ear is many times more swift than the hu-

man eye. Sound changes, both of volume and pitch, can be registered far more rapidly than the eye can perceive changes in light.

Sonic vibrations are perceived also through the sense of touch. These are not confined to the tactile sense, but are more widely distributed throughout the body. Such vibrations, however, are not perceived as sound; but rather the sound itself impinges upon the tactile sense, giving rise to a feeling of pressure. Almost everyone, at some time, has felt the low vibrations of a pipe-organ press upon the body giving a sense of oppression; also, drum beats have a definitely physical effect. And certain very high, or ultrasonic, vibrations in matter, too rapid for the human ear to accommodate as sound, are, it would seem, perceptible to us through the sense of feeling. However, there is doubt whether these are perceptible directly, or whether we only perceive the results caused by their impingement on the human organism. Most people experience a distinct sense of discomfort or uneasiness in the presence of ultrasonic vibrations; some people experience twinges of pain (particularly if there is a chronic condition), while others sense only fatigue.

The third channel for the reception of sound by the human system appears to be a direct perception of sound through certain gland centers. The solar plexus region is definitely affected by vibrations of a very long wave, particularly those given out by percussion instruments, such as drums, bells, and the piano. Through the solar plexus the various motor nerves are affected by musical sounds, and more particularly by rhythms. Research, while not by any means complete, gives evidence that the thalamus and hypothalamus centers are particularly sensitive to musical tones. Although not definite or conclusive, evidence such as is available points to this thalamus area as having the capacity to perceive musical sounds directly. Mental patients beyond

any verbal contact, and who gave every evidence of being completely deaf because of confusions, tensions, etc., have been distinctly aided by the use of musical therapy. Thus, tentatively, we may say that our musical perception is of a threefold nature: (1) physical, solar plexus, and motor nervous system; (2) intellectual-emotional (the normal human ear); and (3) emotional-psychical (the higher gland centers).

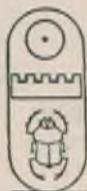
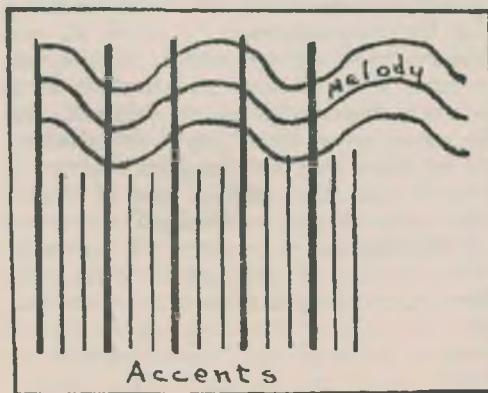
This tripartite perception parallels roughly the construction of our musical diagram. Rhythm and tempo affect us physically to the largest extent. Primitive music is predominantly rhythmic, as is music used for military purposes, and that which is the most popular or dance music. This type of rhythmic music affects largely the motor centers of the body which become stimulated; tensions are relaxed, and fatigue reduced. Men march longer and with far less fatigue when they march to appropriate music. Melody's effect is largely emotional and intellectual; this applies also to volume or amplitude of the sound. Psychically we seem to be affected by all three elements, although least by the rhythmic.

The mystic approach to music is intensely practical. For the mystic, music does not exist apart from the listener, but principally for the use and delight it can give. It is only in recent years that experiments were begun in the interest of uses and effects of music in human endeavors. For ages, men have eased their labors with singing, but only in the recent past has music been brought into the office, factory, and even to the farm. Primitive medicine-men used chants, incantations, drums, and flutes in their healing; but

civilized man is just now beginning to utilize music as therapy and that principally in mental and emotional disorders.

Music, being as it is an expression of life itself, is as wide and as all-inclusive as man, and as varied. It contains something for everyone; but not all music is beneficial for every individual. It is at this point that we must learn to exercise our innate sense of discrimination. Such scanty experiments as have been undertaken suggest that each individual has a certain relatively fixed vibrational rate, or tone, which largely determines the musical tones, tone colors, and melodic structures that are most agreeable or disagreeable to him. Listening carefully teaches us that there are some musical compositions, some instruments, some voices, that we find naturally disagreeable. Also, we find that we have certain natural preferences. Our nature, our age, experiences, and other factors all enter into the problem.

However, no one has to have a scientific knowledge of acoustics, or of musical theory and composition, in order to both enjoy and utilize music in his life. You need only a questing ear. If you listen as often and as attentively as you can, you will soon learn the effects that music has upon you as an individual. Certain songs, certain instruments, certain types of music make us feel more energetic; others give us a sense of repose and of quiet well-being; still others exalt us, and some, of course, produce opposite effects. A little attention, a little use of curiosity, will soon build for each a library of music that can become a most valuable tool to his happiness and growth. Our planned listening if we have personal sorrows can through music give strength to carry them; in days of unrest and strain, we can find in music a great solace. All of our joys and happiness can gain deeper and richer meanings through the expression of listening to music; but above all we can gain tranquility and inspiration by means of listening often to the best there is in music. The investment of time and effort in building our own musical environment will be small indeed compared to the joy and increased well-being to be derived from regular music-listening.





Creating a New Career

By DR. H. SPENCER LEWIS, F. R.C.

(From the *Rosicrucian Digest*, March 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



ITH a new year just before us and an old year that has just passed—many are thinking of starting a new career. I imagine that throughout the nation there are thousands of men and women sitting around the family round-table looking at the pile of debts before them—debts physical in form, in the way of notations on paper, or mental. Then realizing their small purse and feeling rather depressed and blue, they are asking each other, the man and wife, whether it is not possible to start a new career.

In my own personal mail there are many requests each month from persons who seek to get some special advice from the chief executives here, hoping that they will learn of something or hear of something unusual. The question they ask is, "Do you think that at my age, do you think in my business or field, and with my limitations and obligations, and responsibilities, it is possible to start a new career?" Many also want to move, thinking that is the solution of the problem. We even receive telegrams stating, "I am moving, change my mail address. I am leaving Chicago to go to Baltimore," or "I am leaving Baltimore to go to Chicago." The next one is, "I am going from

Jacksonville, Florida, to St. Louis"; and so it goes, each one feeling, as the old proverb says, "that the grass is just a little greener on the other side of the fence." They feel that merely a change in location may bring them opportunities of which they can take advantage, but the general cry and desire seems to be to change to a new career.

So many feel that they have exhausted the possibilities in their occupations, or that they have reached that stage where the employer or foreman or those executives who have charge of employment, will someday say, "John, or Jim, you have reached the point where you are too old for us; we must have new blood." According to what we have learned in the last few years, this age limit has been gradually lowering. It is not a wholesome, encouraging thing for the married man to think of, nor the married woman either. There was a time when it was said that at forty a man should chloroform himself, but it seems now that they have decided to let him live, but let him starve. It would seem that even a man of thirty-five must begin to think of some sort of exercise or some form of rejuvenation for fear of old age creeping upon him some night. He is so close to the borderline. It is not surprising that men and women are beginning to wonder whether they should go into some other field.

Experience

There are some lines of industries, of occupation, that do not set an age limit. Personally, I agree with those chief executives in all fields of activities who say that age is an asset, if that age has been accompanied by experience. After all, the young man with all of his technical training and pep cannot always compete with the man of experience.

Recently while visiting a friend at his desk, I noticed a proverb he had written on a scratch pad. Perhaps he was going to use it in his business of advertising. It read, "Pep without purpose is piffle." The three p's that are alliterative help us to remember; and the truth is astounding.

They talk about the college youth being peped up with exercises and cereal foods, but the pep usually has no purpose and is just piffle. It reminds me of a story about a steamboat on the Mississippi. The captain of that boat wanted to have a very impressive whistle; so he put an enormous steam whistle on it, all out of proportion. They say that when it was coming down the stream, and he pulled the strap and blew that whistle, it let out so much steam the boat started going backwards; and because it had a 24-inch whistle and only a 16-inch boiler, every time it was ready to start and he blew the whistle, it had no steam left so had to wait for more steam in order to start. That is pep without purpose, typifying the average man of today.

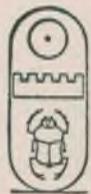
Usually the man from college rushes into the city or town, into the offices of the various firms, or into employment departments, throws down his hat and says, "I want a job." With all his pep and vim and vigor, like the steamboat, it looks as though he were going to get somewhere. He is, perhaps, no more fitted for the business world than a child, but he is full of mistaken ideas regarding that which too many business people have figured out as an asset—vim and pep. Then, the man with years of experience and judgment, who could not get out and do a tap-dance in the middle of the floor to a tune on a harmonica, and who could not run up and downstairs like the young ones, is let out because he did not have the pep and vim of the young men.

Some of the occupations and professions are overcrowded until there is nothing left in that profession or occupation. Why, even the shoe peddler has competition, and cannot make as much money in fixing shoes or selling them, along with his little business, as he used to; and so it is in almost all business. Machinery has come and relieved a great many, but even beyond this there is the desire for a change in the hearts of men and women today, as there never was in any age or period. That is due to two things: modern psychology and modern systems of self-analysis. Modern methods of psycho-analysis have enabled men and women to discover that they are in the wrong occupations, professions, or in the wrong niche in life. It may be a social niche; it may not be a business one. In the second place, our highly efficient business methods have created newer opportunities that are not overcrowded and are lucrative and interesting.

There are thousands, perhaps millions, of men and women, with past years of occupation, toil, and industry, who in looking ahead see that unless a change is made very soon, they will fail or they will not have the success in life they should have. It used to take years to learn that the man who was preaching on Sunday would have done better as a plumber. Usually he was the last to find it out. The congregation, or the people to whom he owed money, discovered this long before he did; and they usually found that the average plumber might make a better preacher. It happened sometimes that young people went into the business world and were complete failures before it dawned on them that perhaps the parents had not selected the right profession or occupation for them. Today, with our methods of analysis, with all of the specialized magazines that enable us to pick out quickly and easily our real qualifications, persons need not be misfits.

New Opportunities

Many ask, "Are there really new opportunities?" Constantly, I hear of men and women who created for themselves a new career, a new profession, or a new, trained occupation. Many things in our highly specialized lives today



offer opportunities. We are in the electrical age, let us say, and that field, alone, is still so young and so small, compared to what it will be, that it is hardly more than in the infant stage. We have no idea nor can we have any conception today of what the electrical possibilities of the future and even of the present will afford in the way of new trades, occupations, new specialized efforts, affording men and women of all types an opportunity to make a good living. The same is true of many other things. If we are in the electrical age now, we are just entering it, and on top of it is coming the air age, so to speak, which is going to open up in all its possibilities. But, aside from that, we are coming into many other forms of living, with new and greater opportunities for the persons who are careful and analytical, for most of them must be discovered and created.

Early in my first contact with the Rosicrucian teachings, as a young man, I was impressed with the fact that the only openings that are really worthwhile in life are the ones that the individual creates for himself. Being impressed with that idea, I wrote an article for the "Success" magazine, as it was called at that time, and entitled it, "Creating Your Own Opportunities." The proverb "Hark and listen for opportunity when it knocks, for it knocks only once," was then very popular. But you may be asleep when that knock comes, and yet you cannot stay awake, waiting for it, and I have not much sympathy for one who does. One person might say to another, "You stay at home and watch, and if a fellow comes to the door and leaves a card with "Opportunity" on it, you let me know, and I will go downtown to look for him." Between the two of them, the opportunity is likely to be found.

I have noticed that the one who goes out and creates the opportunities is the one who makes what the other people call—afterwards—"a soft berth" for himself. He puts himself into such a niche of his own creation and fits well—like a missing piece out of a puzzle. And if he fits—his physical and mental abilities—he will find he is the only one who can squeeze into it, and it takes some difficulty to squeeze him out. Others might say, "It is pretty

soft for you." But the things created in this manner constitute a successful career in life.

I am not going to quote John D. Rockefeller foolishly, and say that perhaps the first time he saw an oil can he said to himself, "I am going to make myself look like an oil can; so I will make a niche and fit into it." John D. Rockefeller and the whole family created a niche, and for years filled that niche. The time has gone when they were the richest. That never was their real niche or they would never have moved out. At the present time [1932] Henry Ford is in that niche. It is not his real niche, either. It is only a temporary one that goes along with his real place. There are some people who are successful who have no worldly title, but who keep filling the same position safely and with sureness for the rest of their lives, as long as they are capable, physically and mentally.

Self-Analysis

Now what will you do to begin this creating of a career? The first thing is to ask yourself what your good wife would ask of you: "John, what else can you do?" That is a logical question. You cannot begin to create something without having some idea in mind first. You want to know whether or not what you are choosing will suit you. Find out what else you can do other than what you are doing. First, why is your present position not paying you well, or why are you out of a position, and did you like it when you had it? It is foolish for any man to say that he can plug along through life and make a success at what he does not like. He may get his salary, and he may, in exchange, give what he is forced to give, but that is neither productive for the man nor for the firm. That man is sure to be one of the first to be laid off. Unless that man or woman is in an occupation that is most interesting, and the work so nice or to the liking of the individual that he could even work at it for a few minutes or hours overtime without thinking of the overtime pay, or is constantly thinking how to improve it or take on more work without thinking of asking for an increase, he is not doing his best. If you have a position that goes against your grain

from morning to night, you are not in the right position, and that is one good reason for making a change to some different occupation.

If you are of the type where all work is boresome and the mere fact that your alarm clock gets you out of bed and makes you go to work is annoying, then this analysis will not help you. There are some who wish if every day were Sunday so they could sleep a little longer in the morning. They go to work with that attitude. They do not say the job is distasteful; it is passable; they have not given it much thought.

The minute the man who is seeking to improve his position begins to look upon himself as being a victim of universal circumstances, he is like the man who got out of step in the parade and said all the rest of the parade was wrong. We may later find this man, a highly expressive and versatile speaker, standing on a soapbox, in a park, talking on a new sociology, merely because he cannot adjust himself to conditions. He wants to adjust conditions before he improves himself. He thinks that he does not need any changing, but conditions around him do.

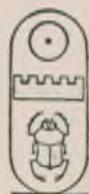
On the other hand, the man who feels that the business he is in is not just for him, will try to adjust himself. He will let the business stand as it is, looking upon the system, the line he is in, as an established thing that would change only by the evolution of the component parts in it. It will change only after all the employees, after all the consumers, the capitalists, and everybody and everything connected with it gradually has evolved. The average person who is dissatisfied just because his work is distasteful, but knows he can do better and can do something more productive, more fitting to the ultimate consumer, is the person who can be helped. There is nothing wrong with the business or the employers, nothing wrong with the opportunities of that business and with the system back of it. The only thing that is wrong is the man himself and his attitude.

It may be a piano factory. This man, who is restless, tones or tunes pianos all day. He never does any of the wood carving, or strings any of the wiring, or assembles any of the parts; he does not even hear the piano played when

it is being demonstrated for a buyer. All he hears all day is his playing of a few notes to see if the felt pads need toning or tuning. He has never had the satisfaction of building one of them, the satisfaction of selling one. Such a man may become tired. But he will not condemn the factory; he will only condemn his individual relationship with the system, with the work he is doing. He may say, "I am qualified for something better." What else *can* he do? Too many men have only one training, one profession. If they are bookkeepers or accountants they know just that and nothing else; or the man that tunes pianos may never have thought of taking up some other business.

Other fields of work, other than the one you are in, have a certain handicap, but not a definite, continuous handicap, not one that cannot be removed. There are hundreds of schools ready to help you with a new course of study—such schools as the Columbia University of New York or the University of California. The Rosicrucian system also trains the mind, develops latent talents and awakens interest in various fields of endeavor that will help to improve yourself. There are many schools, not only international correspondence schools, but others as well. I know a man seventy years of age who graduated from the Blackstone Institute of Law, worked for six months in a lawyer's office, passed the bar examination, and now practices law. I know a young married woman who studied law while taking care of a baby. She graduated and was admitted to the bar to practice; in fact, I know of two cases. It can be done and is being done. It is not too late. No matter if they say in the economic and business world that forty is the age limit, education sets no limit. No matter how old you are, if you can read and understand what you read, you can still lift yourself out of a rut.

The principal point in starting a new career is to visualize yourself in that position, or as a worker in some factory, or some line of business. In working it out, begin to use the mind power in creating hope. After you decide upon this or that business, begin by visualizing yourself in the very position you have chosen. Do not picture your-



self sitting at a desk, in a factory, or visualize the pay envelope, but visualize yourself as a component part of that particular industry or business, as an executive, not merely as an employer or foreman. Think of yourself as one who is constantly adding to that knowledge, to the growth and development, as though you were fitting yourself into the entire picture, not as an employer, but as a director; not as chief of the board of directors, that meets once a month or so, but as one of those directors who represent the field of activity. Keep visualizing yourself as a necessary part of the new growth, the new development of that business.

In addition to this, go out every day and make contact with those who are in it. Don't just call on the head of the organization you want to reach. Find out who are the principal employees; try to meet one of them at the club or where he goes to lunch. Say frankly, "I understand you are working for such and such a firm, or such and such a line of business." Ask him what he has to say about that business; how it is getting along. Don't talk position to him; talk the business to him. Get some information about the history; and whether any new improvements are contemplated, or could be made.

I once visited the Borden Condensed Milk Factory at Randolph, New York, with the chief officer. Randolph is occupied solely by the employees of this company. The plan is cooperative, and they even have their own theater. From one of the employees, I learned that for three years he had been working on a factory improvement. He said, "You know the Borden Condensed Milk Company has a factory full of machinery, and if any of us employees have an idea how to improve it, we are given two or three weeks, if necessary, to go to the factory to work out our ideas. If our idea works out, we get \$5,000, plus our regular salary. That encourages us. They have a record of twenty-eight inventions in the past year. One girl figured out a quicker way of pasting the labels on the cans and she got

\$5,000. It cost \$9,000 to improve the machinery, but it saved thousands of dollars a year. There is one thing everybody in the factory would like to do, and we cannot solve it. The man who can find a quicker way of closing up the cases around the cans gets \$5,000. We have not been able to make a single improvement on the present method. I have an idea how it should be done, but not how it can be done." Later on, when I was shown through the factory, I understood the problem.

A year from that time I was telling an unemployed man to hobnob with the people he wanted to work for and find out if any one department was weak because the firm had not been able to find a specialized man to fit into it. Then I recalled my past experience at Randolph. I said, "I will tell you where \$5,000 is waiting for you if you can work out a way of closing wooden cases more quickly." He secured a permit, and within three months he had a solution. That man is now in charge of that department. He wanted to get in a position where he could use tools and work around machinery, but had he just stood around waiting he would have been a failure. He showed the Borden Milk Company that although they did not need him now they would need him tomorrow, because he was what they needed. That is the only way you can do. Get acquainted with the new line, with the people, and then try to see where you might fit in.

This little system can be extended to fit any of your problems. First visualize, creating in your mind what you need until it is a real thing, then go out in the world in a definite way and find the niche that is a duplicate of the one you have visualized. If you have been visualizing correctly, you can start a new career for yourself. Begin with the thought of developing ideas, new lines, new life, laying aside all of your wrong habits and doubts that have tended to hold you down in the past. Begin with faith and new confidence, and you will find a new career, regardless of your age and conditions.

Beginnings of Science • Ben Finger, Jr.

RUBBER -

PRIESTLEY NAMED RUBBER

WHEN THE 18TH-CENTURY ENGLISH SCIENTIST DISCOVERED IT WOULD RUB OUT PENCIL MARKS. HE MOUNTED IT ON STICKS FOR SALE TO ARCHITECTS AND OTHERS.

BUT RUBBER HAD A LIMITED FIELD OF USEFULNESS, FOR IT WOULDN'T "STAY PUT."

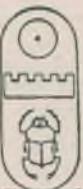
Then

GOODYEAR VULCANIZED IT. 1839

RUBBER NATURALLY GETS SOLID WHEN COLD, AND SOFT AND STICKY WHEN HOT, BUT CHARLES GOODYEAR SAVED THE INFANT RUBBER INDUSTRY BY ADDING SULPHUR, MELTED BY HEAT. CHEMISTS HAD JUDGED IT IMPOSSIBLE TO FIND A GOOD FIXING ELEMENT. GOODYEAR, A MAN WITHOUT TECHNICAL TRAINING, HAD BEEN SCOFFED AT AS CRAZY. FOR YEARS HE EXPERIMENTED IN POVERTY, AND THEN HE HIT ON THE VULCANIZING PROCESS -- ACCIDENTALLY!

"CHANCE FAVORS THE PREPARED MIND."

Ben Finger Jr.



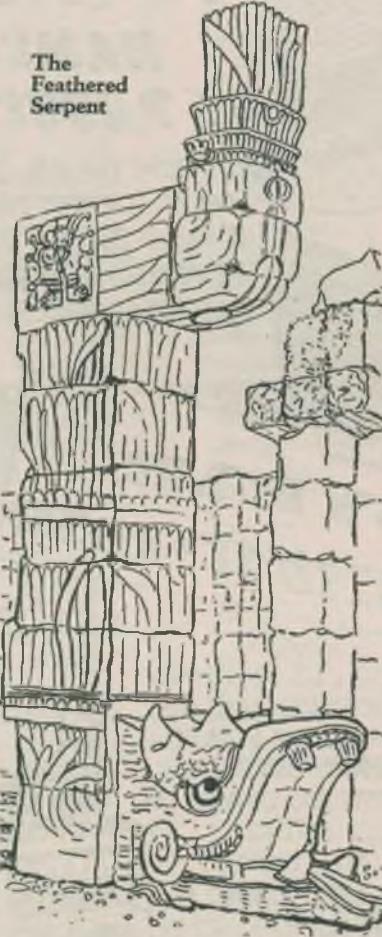
Popol Vuh, A Sacred Book

By HERMAN A. LEADER, F. R. C.

THE Popol Vuh belonged to the Quiché Indians, a branch of the Maya race. Literally "Popol Vuh" means "Book of the Community." Popol [Popul] signifies "reunion," or "common house"; and Vuh is "book" or "paper" or "the tree" from whose bark paper was made in ancient times.

Within the present century mainly, anthropologists, archeologists, and other researchers uncovered and investigated the remains of great Maya cities, such as Copan, Uxmal, Chichen Itzá, long ago abandoned—overgrown and swallowed up by tropical jungle and forest, similar to the "lost" cities of Cambodia.

In Mexico the Mayas once occupied the present states of Yucatán, Campeche, Tabasco, the Eastern half of the state of Chiapas, and the territory of Quintana Roo. They also inhabited the present Department of Petén in Guatemala and the adjacent highlands to the south—that is, most of the rest of Guatemala except the Pacific Coast plain, the adjoining Western section of Honduras, and all of British Honduras. These areas total some 125,000 square miles, roughly equal in size to the six New England states, New York, New Jersey, and a quarter of Pennsylvania combined, or to the single state of New Mexico. Maya Indians still live in



these regions, particularly in Yucatán.

The Popol Vuh is an account of the cosmogony, traditions, religious beliefs and history of the once-mighty Maya-Quiché Indians in the highlands of Guatemala, from around 1054 A.D. until 1550, about a quarter of a century after their conquest by the Spanish. It is thought the original Popol Vuh (now lost) was composed between 1554 and 1558 in the Maya-Quiché dialect in characters in Latin script by some unknown Quiché Indian who had been taught Latin by the Spanish missionaries.

This now lost redaction of the Popol Vuh, in the Quiché Indian tongue and in Latin script, was copied again in the Quiché language and in Latin script towards the end of the seventeenth century by Father Francisco Ximénez, then parish priest of the village of Santo Tomás Chichicastenango, in the highlands of Guatemala.

Translations of the Popol Vuh have been made into various languages from the first Spanish translation by Father Ximénez.

Father Ximénez makes no mention of the identity of the Quiché Indian author, or more likely the compiler (assuming the priest knew who he was) of the original Popol Vuh, nor of the identity of the Indian (probably one

of his parishioners) who loaned him the original to copy. Was the source oral tradition, or picture writing, or a combination of both?

With respect to the whites, the Indians usually were very secretive about their religion but the sympathy and kindness of Father Ximénez toward them, together with his great interest in their culture and his ability to speak and write their dialect fluently, may have induced one of them to allow him to use the Popol Vuh, on condition that it be returned after the making of the copy. In any case, the original has never been found, but fortunately the copy was preserved.

An authority on the Popol Vuh states: "Indeed, the chance preservation of this manuscript (the copy of the Popol Vuh) only serves to emphasize the magnitude of the loss the world has suffered in the almost total destruction of the aboriginal American literature."

There is much testimony by Spanish writers, lay and ecclesiastical, to the effect that the Indians had books of woven white cloth made from the bark of a tree and written in pictograms and hieroglyphs, recounting the past, foretelling the future, and describing their religious ceremonies. (Incidentally, the great advantage of phonetic writing such as used in the composition of the original Popol Vuh can be readily understood.)

A Spanish writer, referring to the Indians of Nicaragua, states: "They have books of paper and parchment, a hand in width and twelve hands in length, folded like a bellows, on both sides of which they make known, in blue, purple, and other colors the memorable events of their race."

Lewis Spence believes that the ancient Quiché book (Popol Vuh) was not written in the native ideographic-phonetic hieroglyphic system, but that more likely it was preserved by oral transmission, passed on from generation to generation as was the custom among other American peoples. The unknown author was more likely a compiler, endowed with undeniable talents of coordination and literary expression, who gathered the stories of the people taking them from oral tradition, from old accounts, written or

painted, and from hieroglyphic manuscripts, which told of the glorious episodes in the lives of his ancestors. Perhaps the compiler considered he did not have the right to call himself the "author."

An acknowledged authority in a recent book best sums up the possible origin of the Popol Vuh. "As long as no new evidence is discovered which will throw light upon the matter, the famous manuscript must be considered to be an anonymous account, written by one or more descendants of the Quiché race according to the traditions of their forefathers."

The Popol Vuh is divided into: Preamble, and Parts I, II, III, and IV. It therefore seems advisable to describe the Quiché Bible in this order, with brief comments.

Preamble

The Preamble begins: "This is the beginning of the old traditions of this place called *Quiché*. Here we shall write and we shall begin the old stories, the beginning and the origin of all that was done in the town of the *Quiché*, by the tribes of the *Quiché* nation."

In the Quiché pantheon were many deities similar to those of the Mayas and Mexicans. This was due to the Quiché's belonging to the Maya race and also to the early migration of Mexican Toltecs into Guatemala. For example, the Quiché *Gucumatz*, Feathered Serpent, is in its attributes very like the Maya *Kukulcán* and the Mexican *Quetzalcoatl*. Naturally, local circumstances modified the characteristics of the Quiché deities.

The Quiché deities were embodied in objects both animate and inanimate and generally represented forces of nature. The Quiché do not seem to have arrived at that stage of metaphysical thinking which postulated an abstract self-existent esoteric God beyond all gods, beyond all finite terminology which could not be represented materially, such as the Hindu Brahman, the Maya *Hunab Ku*, the Hebrew I Am That I Am, the philosopher's Absolute Being.

Part I

In the beginning were only the calm, empty sky and the tranquil waters;



darkness prevailed, and the earth had not yet appeared.

"Only the Creator (Tzacol), the Maker (Bitol), Tepeu (Conqueror), Gucumatz (Feathered Serpent), the Forefathers (Tzacol and Bitol), were in the water surrounded with light. They were hidden under green and blue feathers, and were therefore called *Gucumatz*."

The above indicates the similarity of the Quiché Gucumatz to his Mexican counterpart, Quetzalcoatl.

Tepeu and Gucumatz conceived the idea of creating the earth and all thereon, including man. With the help of Huracán, Heart of Heaven, the sky god of the tempest and of the lightning, operating in his threefold aspects, these two gods, by the magic inherent in the spoken word and with the rapidity of a lightning flash, created the earth as the future abode of man.

The Popol Vuh is often quite vague about the specific functions exercised by the various Quiché deities, and authorities disagree in their interpretations. The following seems clear:

After the earth and vegetation were created, the creator-gods proceeded to bring into existence the birds, the four-footed animals, the reptiles. But since these creations could not speak like men, they were unable to invoke their creators and therefore unable to sustain them by sacrifices. So these first creations themselves became sacrifices to the first unsuccessful attempt to create man; as for the animals, they were condemned to be killed and eaten.

The gods then made another unsuccessful attempt to create man. "Of earth, of mud, they made (man's flesh). But they saw it was not good. It melted away, it was soft, did not move, had no strength, it fell down, it was limp, it could not move its head, its face fell to one side, its sight was blurred, it could not look behind. At first it spoke but had no mind. Quickly it soaked in the water and could not stand.

"And the Creator and Maker said: 'Let us try again because our creatures will not be able to walk or multiply. Let us consider this,' they said.

"Then they broke up and destroyed their work and their creation. And they said: 'What shall we do to perfect

it, in order that our worshipers, our invokers, will be successful?'"

For the third time the more powerful gods—the Creator and his wife, the Maker (who lived in heaven and created by ideation alone), Huracán, Tepeu, Gucumatz—tried to create humans who would worship, adore and nourish them, and they went about the business apparently by calling into conference with them the lesser earthly deities, particularly, Xpiyacoc, Grandfather of the Day, and his wife, Xmucané, Grandmother of the Dawn, "the active Creator-couple who are directly concerned with the making of material things."

As a result of the conference the lesser gods were instructed to take counsel and cast lots of grains of corn and of tzite (red grains resembling a bean), to divine if the proposed creation (man) should be made of wood.

So important was the occasion, evidently, that even the greater deities such as Huracán, Tepeu, and Gucumatz came down to earth to take part in the casting of the lots. The divination was favorable to making figures of wood and instantly this was done.

This third attempt at making the kind of man the gods desired was again a failure. "They existed and multiplied; they had daughters, they had sons, these wooden figures; but they did not have souls, nor minds, they did not remember their Creator, their Maker; they walked on all fours, aimlessly."

Huracán, Heart of Heaven, greatly angered at the impiety of the wooden figures, sent a flood to destroy them, and a heavy resin fell upon them from the sky. Birds of prey gouged out their eyes; vampire bats cut off their heads; jaguars devoured their flesh; tapirs broke and mangled their bones; their dogs, which the wooden figures had so cruelly treated, now destroyed their faces; even the pots and griddles and stones of the hearth attacked them.

"So was the ruin of the men who had been created and formed, the men made to be destroyed and annihilated; the mouths and faces of all of them were mangled.

"And it is said that their descendants are the monkeys which now live in the forests; these are all that remain of

them because their flesh was made only of wood by the Creator and the Maker.

"And therefore the monkey looks like man, and is an example of a generation of men which were created and made but were only wooden figures."

There follows a long, rambling narrative, which really has nothing to do with the creation of man, but deals, mainly, with the adventures of Vucub-Caquix (Seven Macaws), and his two sons: Zipacná (a giant who carried mountains on his back) and Cabracán (earthquake); also included are the two divine youths, Hunahpú (a hunter) and Xbalanqué (little jaguar).

It seems that Vucub-Caquix and his wife, Chimalmat, survived the flood that destroyed the wooden men. The sky and the earth existed but it was always cloudy and twilight, for the face of the sun was hidden and that of the moon, too.

Proud of his riches and splendid appearance, Vucub-Caquix boasted arrogantly that he himself was the sun, the light, the moon. Thus, he incurred the anger of the divine Hunahpú and Xbalanqué who vowed to kill Vucub-Caquix and his two equally arrogant sons, Zipacná and Cabracán.

It seems that Hunahpú and Xbalanqué accomplished their mission of destroying the three arrogant ones, chiefly by trickery and sorcery, and that Chimalmat, wife of Vucub-Caquix, also perished.

Part II

This part of the Popol Vuh begins by stating that the birth of Hunahpú and Xbalanqué cannot now be explained but that part of the life of their father, Hun-Hunahpú, can be told.

Before there was a sun, or moon, or before man had been created, Hun-Hunahpú (1 hunter) and Vucub-Hunahpú (7 hunters) were born during the night to Xpiyacoc (old man) and Xmucané (old woman), the active Creator-couple previously mentioned. (Among the Quiché it was the custom to give an individual the name of the day upon which he was born, and it would require a writing in itself to explain the Quiché calendar.)

Hun-Hunahpú and his wife, Xbaquiyalo (of the uneven bones) had two sons: Hunbatz (1 monkey in the Quiché

calendar) and Hunchouén (1 monkey in the Maya calendar). Vucub-Hunahpú had no wife.

Hunbatz and Hunchouén were taught all the arts, but apparently they spent much of their time playing dice and ball with their father and uncle, who were inveterate players. Voc (hawk), the messenger of Huracán, Heart of Heaven, came to watch them play.

All four of them were still on earth at the time the mother of Hunbatz and Hunchouén died, and Hun-Hunahpú and Vucub-Hunahpú had not yet gone into Xibalba, the underground region inhabited by the enemies of man.

While Hun-Hunahpú and Vucub-Hunahpú were playing ball on the road to Xibalba, the lords of that underworld heard the earth-shaking clamor of the playing overhead. This, to the lords, indicated lack of fear and respect for their rank and angered them exceedingly.

The lords held a council, and Hun-Camé (1 dead) and Vucub-Camé (7 dead), supreme judges in Xibalba, assigned to each lord his task in overcoming Hun-Hunahpú and Vucub-Hunahpú, and seizing their playing gear.

The treacherous lords of Xibalba sent four owl messengers to summon Hun-Hunahpú and Vucub-Hunahpú to the underworld on the grounds that they wished to have the great pleasure of playing ball with such skillful opponents.

Hun-Hunahpú and Vucub-Hunahpú took leave of their tearful mother, Xmucané, and of Hunbatz and of Hunchouén, and accompanied the owls on the way to Xibalba.

They went down steep stairs, crossed a river which flowed rapidly between ravines and among thorny calabash trees, crossed a river of blood without drinking of it, and entered upon a black road which led to the council room of the lords of Xibalba.

Here Hun-Hunahpú and Vucub-Hunahpú mistook the sitting, wooden manikins for the two supreme judges of Xibalba and addressed them as such. This, their first defeat, aroused great merriment among the lords of Xibalba.

(Continued on Page 35)





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

THINK FOR YOURSELF



THE KEY to creative thinking lies inherently in the ability of an individual to think with some originality. There are two types of thinking, in so far as a general classification is concerned: (1) merely imitating what someone else has said or written; or (2) bringing out of one's experiences conclusions that are the result of the application of thought to one's own experiences or reading.

Imitation is never creative—to copy is merely to use the effort of someone else's thought and to make it appear as if it were our own. It brings no new arrangement into being. It is true that an ancient prophet wrote "there is nothing new under the sun," but al-

though this may be so in actual existence, there are many new things in so far as the realization of man is concerned. The arrangement and application of existing things or thoughts is within the ability of man to change, to apply and to utilize.

The ability to analyze is one peculiar to man's thinking. He can take the things of the world, the thoughts of other individuals, the experience of other individuals, either as they exist today or through the study of history, and analyze their motives, their actions, and the results of what they did. The result of such analysis is to stimulate the individual to correlate and to arrange his own thinking in such a way that it becomes creative.

To think creatively requires attention, concentration, and application.

Thinking on a creative basis is work, in contrast to daydreaming which merely gives the mind an opportunity to function idly without direction or control. If we are to think creatively and to use our minds purposefully, we have to learn to rely upon our own analysis and ability. Therefore, it is wise not to be too anxious either to take or to give advice. It is best not to be constantly in a position where the suggestions of others are necessary for the conducting of our daily lives, nor should we always take it upon ourselves to instruct someone else on how his life should be arranged. In the taking or giving of advice, it is well to keep in mind that the reliability of the advice must be carefully analyzed; and, at the same time, our own capability to give advice must be carefully considered.

In the first place, we know that everyone has the tendency to advise another person as to thought and action. Whenever, in the future, someone advises you to act in a certain manner or do a certain thing, stop for a moment and analyze by asking yourself the question, "Does the person who is giving the advice have the capacity, the background, and the knowledge to be reliable?" Is the advice given in a manner to assist you or is it merely an opportunity for the person speaking to express his opinion? Too often an individual gives advice which he himself would be unable to follow.

Recently an individual approached me for a loan of fifty dollars and then in a few months came to my office to offer advice on how to handle and manage a good many thousand dollars of an organization's funds. In other words, this individual could easily give advice on the management of large sums of money but was unable to meet a situation where he himself needed a comparatively small sum.

Therefore, do not think it is rude to question an individual's competence to advise you; and, in carrying out

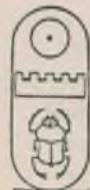
this same practice, bear in mind that when you give advice, you may be interfering with another person's life. Be sure you are capable to interfere and that your advice will be sound, and best of all, offer it only when asked.

The great achievements of history in human endeavor have come about through independent thought, and if we are to contribute anything in our lives to the environment and the people about us, such contribution will come through our own independent thinking. Inspiration, which after all is the final key to fit creative thought into purposeful application, comes through self, not through external factors or through the idle advice of someone else. Inspiration is something that wells up within the consciousness—it functions within mind itself; and although the creative thinker, the individual with independent thought, must do everything possible to take into consideration all facts and principles that may be available to him, he will realize that the true inspiration which brings real value and worth-while knowledge into consciousness must be cultivated within his own inner being, must come up through the levels of subjective consciousness to objective consciousness.

Real creative thinking then is the result of using our perceptive abilities and our inspirational abilities. Real creative thinking prepares us to become more sensitive, more able to recognize and to accept intuitional knowledge which must be developed within consciousness itself. The spark of life within us and the soul which carries this spark of life is the thing of most value within our being. To cultivate its importance, to bring awareness into consciousness of its existence, and to train ourselves to recognize that still, small voice within our own minds, is to utilize the inspiration which comes from a source that is of more consequence and of greater importance than anything that may exist on a physical plane.



He who merely knows right principles is not equal to him who loves them.
—CONFUCIUS



Benjamin Franklin, the Physician

By WALTER K. FRANKEL, M. D.

Reprinted from *The Merck Report*, October 1952, published by Merck & Co., Inc., Rahway, New Jersey. This article is taken from a longer one by Walter K. Frankel, M.D., entitled "Benjamin Franklin's Contributions to Pharmacy and Medicine." Dr. Frankel of New York City, was formerly Lecturer on the History of Medicine at the University of the Philippines.

FEW AMERICANS ever have won the universal recognition accorded to Benjamin Franklin. Europeans who did not know the names of the thirteen colonies knew Franklin's name. An intellectual giant whose interests ran the gamut of human knowledge, Franklin contributed to scientific progress in many fields; electricity, meteorology, geology, economics, ethics, and education. His inventions include bifocal lenses, the flexible catheter, a musical instrument, a stove, and a clock. Among the myriad of his avocations, medicine was the most challenging.

Many people considered Franklin a physician, although he did not call himself one. The records show, however, that he treated a number of patients suffering from a variety of illnesses. Franklin did not graduate from medical school, but neither had many of the physicians of his day. He gained his medical knowledge from studying textbooks and discussing them with his physician-friends. In *The Medical Side of Benjamin Franklin*, Dr. William Pepper (1843-1898) wrote:

... Franklin lived in an age when men of education and genius in varying paths of life did not consider it strange or peculiar to think, discuss, or write about medical matters. These men did not feel they were intruding on any ground sacred to the physicians in so doing.

Many of Franklin's friends were doctors. They dedicated their works to



him, translated his writings into several languages, invited him to their meetings, and made him a member of their societies. The most famous physicians consulted him. Franklin's position in the history of medicine is ensured by two factors: He contributed directly to medical knowledge by his own toil; and he served as a one-man medical association, encouraging every effort to broaden the horizons of medicine.

First U. S. Hospital

One of Franklin's greatest achievements was his part in the establishment of the Pennsylvania Hospital in Philadelphia, the first general hospital in the United States. A hospital had been long overdue. Philadelphia had an almshouse only—a morbid refuge for the sick and insane. The original idea to build a public hospital was Dr. Thomas Bond's, but Franklin, from the first, recognized the need for community responsibility to the unfortunate and undertook the task of winning acceptance of the proposal. His formidable figure behind the project made the successful outcome inevitable. In a dramatic petition to the Pennsylvania Assembly, he wrote:

... many languish out their lives, tortured perhaps with the stone, devoured by cancer, deprived of sight by cataracts, or gradually decaying by loathsome distempers; who, if the expense in the present manner of nursing and attending them separately when they

come to town were not so discouraging might again, by judicious assistance of physic and surgery, be enabled to taste the blessing of health, and be made in a few weeks, useful members of the community, able to provide for themselves and families.

Franklin's great tact, insight, pleasing personality, and wide knowledge proved impressive weapons. Public-spirited men supported him strongly. Dr. Thomas Bond, his brother Dr. Phineas Bond, and Dr. Lloyd Zachary offered their professional services for three years without charge. The public subscribed £2,750 and the Pennsylvania Assembly, £2,000. On May 11, 1751, the Pennsylvania Hospital received a charter, marking the beginning of the great American hospital system. The first president was Joshua Crosby, a Philadelphia merchant, and Franklin served as secretary. When Crosby died in 1755, Franklin was elected president.

Since its beginning two hundred years ago, the great Pennsylvania Hospital has cared for more than 2,200,000 people and annually admits more than 21,000 patients to its 741 beds. In 1948, the Pennsylvania Hospital opened the Benjamin Franklin Clinic, a co-operative diagnostic center which marks a new development in the current emphasis on preventive medicine.

Influence on Pharmacy

The first to separate medicine from pharmacy, Franklin appointed an apothecary in the Pennsylvania Hospital whose sole job was the preparation of medicines. He also influenced the development of pharmacy and medicine by encouraging John Morgan, who founded the first medical school attached to a college or university in the United States—the Medical School of the College of Philadelphia. Morgan was also the first teacher of pharmacy in America and advocated prescription writing.

Seeing the name *Franklin* in so many fields, one forgets sometimes that he made his living as a printer, but even here he applied his vocation to his scientific interests. In 1729 he founded the *Pennsylvania Gazette* and used it extensively to publish articles on medicine and pharmacy. The newspaper also carried pharmaceutical advertising, and Franklin himself is said to have sold drugs for a few years.

Medical Education

Franklin was interested in medical education, naturally enough, and helped many young students to study abroad—among them Benjamin Rush, John Morgan, and Samuel Powell Griffiths.

In a letter to a friend who had asked about European medical schools and medical training in general, he wrote:

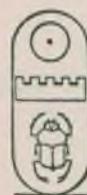
... I suspect there is more valuable knowledge in Physic to be learnt from the honest candid observations of an old Practitioner, who is past all desire of more Business, having made his Fortune, who has none of the Professional Interest in keeping up a Parade of Science to draw Pupils, and who by Experience has discovered the Inefficacy of most Remedies and Modes of Practice, than from all the formal Lectures of all the Universities upon Earth.

Franklin brought to his medical study a scientific mind and an enormous amount of energy. In addition, he showed a "healthy skepticism of all empirical remedies, when one considers the time in which he lived."

Electric Therapy Experiments

After Franklin proved the identity of electricity and lightning in 1752, he went on to experiment with electricity in the treatment of various diseases. These experiments intrigued Sir John Pringle (1708-1782), the creator of the British Army's medical service, who asked Franklin to evaluate its usefulness. Franklin's lucid and realistic answer shows that he was not carried away by his temporary successes with nervous disease:

... a number of paralytics were brought to me from different parts of Pennsylvania, ... to be electrified ... My method was, to place the patients first in a chair, on an electric stool, and draw a number of large sparks from all parts of the affected limb or side. Then I fully charged two six gallon glass jars, each of which had about three square feet of surface coated, and I sent the united shock of these through the affected limb or limbs, repeating the stroke commonly three times each day. The first thing observed, was an immediate greater sensible warmth in the lame limbs that had received the stroke, than in the others; and the next morning the patients usually related, that they had in the night a pricking sensation in the flesh of the paralytic limbs; and would sometimes shew a number of small spots ... the limbs, too, were found more capable of voluntary motion, and seemed to receive strength. A man, who could not, the first day, lift the lame hand from off his knee, would the next day raise it 4 or 5 inches,



the third higher, and on the fifth was able but with a feeble languid motion, to take off his hat . . . but I do not remember that I ever saw any amendment after the fifth day . . . I never knew any advantage from electricity in Palsies that was permanent. Perhaps some permanent advantage might have been obtained, if the electric shocks had been accompanied with proper medicine and regimen, under the direction of a skillful physician.

Hygiene and Health

Franklin was one of the earliest hygienists. He discussed exercise as a means of preserving health and sought the best kinds to use. He explored, too, the influences of swimming, cold baths, and fresh air on health. The modern treatment of tuberculosis is based in part on the open-air mode of life which Franklin long had advocated.

"Colds" were a favorite topic, and Franklin's writings on the subject are his nearest approach to medical articles. He believed a person caught cold if he were in a close, unventilated room with other people who already were affected. He thought damp clothes might cause colds, but that clothes wet with sea water would not, because "no clothes could be wet as water itself, and one did not catch cold while bathing and swimming." Franklin gathered notes for an article on colds which, if the questions he posed were an indication, would have been the most comprehensive of its day. Unfortunately, he did not live to write it.

In many letters to his friends, he discussed diet and its effect on health and disease. For example:

In general, mankind, since the improvement of cooking, eat about twice as much as nature requires. Suppers are not bad, if we have not dined, but restless nights naturally follow hearty suppers after full dinners. Indeed, as there is a difference in constitution, some rest well after these meals; it costs them only a frightful dream and a apoplexy after which they sleep till doomsday. Nothing is more common in the newspapers than instances of people, who after eating a hearty supper are found dead abed in the morning.

Franklin liked to tell the story about the dinner party he attended at which a fat, jolly man complained of a fever for which the doctors had done nothing over a three-year period. "On which I asked him," Franklin wrote, "if it were not now time to inquire whether he had any fever at all. He is indeed the

only instance I ever knew of a man's growing fat upon a fever."

Franklin wrote also on the heat of the blood and the causes for it. His library, one of the best in the Colonies, had a glass machine that demonstrated the motion of the blood through the arteries, veins, and capillaries. Other subjects that stimulated his interest were absorbent vessels, perspiratory ducts of skin, sleep, deafness, nyctalopia, cancer, and yellow fever.

Franklin's letters on lead poisoning are classics in medical literature. One, to his friend Dr. Cadwallader Evans, said:

... you mention the lead in the worms of stills as a probable cause of the dry belly-ache among punch-drinkers in our West Indies . . . general mischief is done by the use of leaden worms, when rum distilling was first practiced in New England, which occasioned a severe law there against them . . .

I have long been of the opinion, that the distemper proceeds always from a metallic cause only; observing that it affects, among tradesmen, those that use lead, however different their trades—as glaziers, letter-founders, plumbers, painters . . . and, although the worms of stills ought to be of pure tin, they are often made of pewter, which has a great mixture in it of lead . . .

Brilliant Years

In 1757, Franklin was sent to London as the representative of Pennsylvania, and for six years he was a foremost figure in the intellectual life of London. The large, heavy man with the keen eyes and warm, kind smile was the friend of all the important physicians. His scientific works, published in England in 1751, won the favor of the Royal Society. The leading physician of London, Dr. John Fothergill (1712-1780), an authority on hysteria, wrote the introduction to the first edition of *Franklin's Papers*, and became his physician and close friend. . . .

Mesmerism Disputed

Across the channel, Paris was in a fever of excitement over the work of Friedrich Anton Mesmer (1733-1815), a German physician who originated the theory of mesmerism or animal magnetism. Mesmer believed that by some occult force inside him he could affect other people. This force, he thought, permeated the universe and affected the nervous systems of men. Mesmer first

held his seances in Vienna, but the police drove him from the city. He came to Paris in 1778, and within a short time his consultations became the fashion.

The King of France turned to Franklin to head a commission to investigate Mesmer's claims. It was a rare honor shown a foreigner. One of the commission's members was Antoine Laurent Lavoisier (1743-1794), chief founder of modern chemistry and reformer of chemical nomenclature.

The commissioners conducted a five-month investigation, even submitting themselves to the action of magnetism. Not one felt any sensation. Then, the experiments were conducted on diseased people, but again without significant results. Some of Mesmer's ideas were accepted, but Franklin's commission disputed his theory that there was

such an agent as animal magnetism. They said the effects were due to physiologic causes. . . .

Passing of a Great Man

In his latter years, Franklin carried on his work and lived to the age of 84 years, despite ailments that wracked him and would have demoralized the average man—gout, gallstones, pleurisy—but his sense of humor never deserted him.

"There are more old drunkards than old doctors," Franklin says in *Poor Richard's Almanack*. He warns facetiously, "He's a fool that makes his doctor his heir." Yet, when the great world citizen died in 1790, after a life that helped illuminate the Eighteenth Century, his will read: "Dr. John Jones, 20 guineas to my good friend and physician."

MELBOURNE ROSICRUCIAN RALLY

Rosicrucians in Australia, who find it convenient to attend, will enjoy the Rosicrucian Rally to be conducted by the Harmony Chapter of Melbourne on the dates of February 27 and 28, 1954. The Rally will consist of lectures, demonstrations, special motion pictures, ritualistic convocations, and many features of interest and instruction to all members.

Every active AMORC member is eligible to attend this Rally upon presentation of his *membership credentials*. One does not need to be a member of the Harmony Chapter in order to attend the Rally.

For further details of exact time and place, address at once the Rally Secretary:

Mr. L. E. Ellt
18 Lascelles Street
West Coburg, N. 13
Melbourne, Victoria, Australia

WE THANK YOU

The officers of the Supreme and Grand Lodges, as well as our many staff assistants, wish to thank the thousands of Rosicrucian members throughout the world and our many *Digest* readers who have so kindly remembered us with Christmas and Holiday greetings by card, letter, cable, and radio.

We take this means of thanking you, *one and all*, because it would be almost impossible for us to personally acknowledge each kind expression received.

May the Cosmic abide with you!

Fraternally,
ROSIKRUCIAN STAFF



Temple Echoes



ROSICRUCIAN Park is reaching its peak of wintertime activity. In November, the Imperator reported on his recent journey to South Africa and Australia to an overflow audience in Francis Bacon Auditorium. Accompanied by the Grand Treasurer of the Order, Frater James R. Whitcomb, Frater Lewis was away from the Park for about three months visiting lodges and chapters on what is now literally a world-wide front.

In this most recent journey many unusual "firsts" were chalked up. Some of these were: The first time an Imperator of the Order visited Australia and South Africa. The first time an Imperator witnessed tribal ceremonies and came face to face with a witch doctor. The first time an Imperator hobnobbed with Wallabies, was faced by a peevish elephant, or drank Kaffir beer in a ceremony.



Izaak Walton, as readers of the August *Digest* discovered, was considered by many to have been a "past master in the art of angling"—Almost anyone would say that angling is fishing; so it seems one could call that gentleman a past master in the art of catching fish. What kind of fish? According to another angler into waters recondite, Izaak played us all for suckers and fed us the line—which we have swallowed in proverbial fashion.

Mr. King, the author of the article in question, being a variety of fish himself, hints that he knows the strange waters in which this angler dipped his line; and he cocks a fishy eye over the whole scene. It's a good fish story, he admits, but Izaak's confreres pro-

voked questions and the streams he fished were not always where he suggests they were.

Hard on the heels of Mr. King's *Digest* article, there appeared in the September issue of a little magazine called *The Optimeter* some further intriguing remarks on the fisherman-philosopher. This author, Mr. Frank Leslie Gaines, writes that Walton "justly renowned as the patron saint of amateur anglers, must share that honor with the man whose brains and benevolence conferred upon him everlasting piscatorial fame—FRANCIS BACON."

Mr. Gaines promises to make the results of his twenty-two-year exploration into Baconian ciphers public in due time.

That may mean that the year 1954 will be Francis Bacon's year, for others interested in the Elizabethan scene are busily turning up surprises. It is rumored that Carlton Hoffman, a newspaperman, after thirteen years' study is convinced that the Shakespeare manuscripts are hidden at Chislehurst in Kent, England. When they are found, he contends, they will show not Shaksper, not Bacon, but Christopher Marlowe to have been their author. Mr. Hoffman is now readying himself for the showdown, believing that evidence can be brought forward to show that instead of Bacon having written Shakespeare, Marlowe wrote Bacon.

Then, too, there is Mrs. Maria Bauer who some years ago startled those interested by declaring that a cache of important documents relating to high governmental and historical matters of Elizabeth's time were sealed in a vault in Bruton Parish churchyard, Williamsburg, Virginia. Something near a thousand visitors a day go to see the Rockefeller restoration of this early

American city; yet having eyes (to Mrs. Bauer), they see not. In the churchyard stand monuments revealing world-shaking secrets; and all unheeding the throngs march by. Now in 1954, if all goes well, the authorities at Williamsburg will act to probe the matter. Yes, it may well be a Francis Bacon year!

One note of regret in all this is the fact that Alfred E. Dodd, writer, researcher, and lover of Francis Bacon, mentioned by Mr. King in his article on Izaak Walton, will not be present to enjoy the fruit of his labors. Indefatigable in his efforts to tell Francis Bacon's story fully, truthfully and sympathetically, Mr. Dodd passed through transition last year. His work remains as an enduring testament to "Love's Labour's (Not) Lost."



Almost four hundred years ago, the first Elizabeth had been Queen of England just two years when, on the twenty-second of January, Francis Bacon was born in London.

When he was seven he moved to Gorhambury in Hertfordshire where Sir Nicholas Bacon, Lord Keeper of the Great Seal of Elizabeth, had built at the Queen's urging a great country house called the Temple. It was built of stones from the ruins of the near-by Abbey of St. Albans.

This abbey had been erected to the memory of St. Alban, the Christian martyr who lost his life in A.D. 303(?)

As the Abbey was a ruins in Elizabeth's time so is the Temple today. Only a ruined fragment in a fenced-in enclosure marks what was once the scene not only of courtly and intellectual brilliance but also of scientific experiment and philosophic thought. It was here that Bacon spent his boyhood, literally growing up in the Temple. It was here, too, that he dreamed great dreams, "took all knowledge to be (his) province" and "laid great bases for eternity."

"We may," he wrote, "make no despicable beginnings. The destinies of the human race must complete the work . . . for upon this will depend not only a speculative good but all the fortunes of mankind and all their power."

It has taken almost four hundred years to bring mankind to an understanding of the breadth of Bacon's vision and of his insight into the eternal verities of life. Even today, although mankind works slowly at the erection of the superstructure shown in Bacon's plan, few have been able to comprehend the whole of the blueprint which he drew up.

William J. Long once wrote: "Bacon was like one of the architects of the Middle Ages, who drew his plans for a mighty cathedral, perfect in every detail from the deep foundation stone to the cross on the highest spire, and who gave over his plans to the builders, knowing that, in his own lifetime, only one tiny chapel would be completed; but knowing also that the very beauty of his plans would appeal to others, and that succeeding ages would finish the work which he dared to begin."*

What William J. Long conceived of as a cathedral, we Rosicrucians think of as a Pyramid of Learning. It was the foundation stones of such building that constituted Bacon's "bases for eternity." In thirty years of continuous and undeviating effort as Imperator of The Rosy Cross Brethren, Bacon labored to lay down the foundations according to the traditions of the Order, leaving to those followers in "future ages" the completion of the structure.

Significant in the extreme, then, is the fact that eighty-three members of Francis Bacon Chapter, AMORC, of London, journeyed to Gorhambury last September. After visiting St. Michael's church where the kindly and kingly philosopher still sits in sculptured marble, contemplating the deep things of the spirit, they proceeded to erect a symbolic pyramid. The stone which the builders reject continues to become the headstone of the corner.



When Moussorgsky composed *Pictures at an Exhibition*, he set down his impressions in music of what goes on in a picture gallery. Perhaps, musically is the very best way to express oneself about pictures, for there is something decidedly out of the ordinary in

* William J. Long, English Literature, Ginn & Co. 1909—p. 71.



moving from canvas to canvas, watching one beautiful scene merge into another.

One floats along now in mountains, now in the woods, inventing new stories to fit the almost dreamlike sequence of visual experiences that the pictures evoke. Visitors to the Rosicrucian Art Gallery had this experience during the show of the Society of Western Artists. The paintings were those of its senior exhibitors, and on Sunday, November 15, Mr. Carol F. Chamberlin of the Society "toured" the exhibit with a large and deeply interested audience.

The pictures were mostly landscapes—although portraits, still-lifes, and sculpture were scattered here and there. The techniques and media were varied. There were no decidedly modern or abstract offerings; so, it was strictly a show for general understanding and enjoyment.

Preferences differed but pleasure was derived, according to comment overheard, especially from the tapestrylike coloring and effect of Jack Won's *Meadow Oak* and Francis Todhunter's *Nunes Ranch*. Many were intrigued, too, by the interplay of tones and textures in the rather large still-life of John Garth. Lelan Hyde's *Mt. Shasta* was spectacular, and it proved exciting. Mr. Chamberlin, too, was well represented by a patterned oil called *His Majesty the Wave*. Other seascapes by Hans Jorgensen and Frank Myers caught and held the attention. The Gallery was commended many times for the excellence of this exhibition.

▽ △ ▽

For sometime now, a Canadian member has been meeting very practically the problem of finding certain worthwhile mystical and philosophical books. He has opened a bookshop and begun to gather a representative selection of these out-of-print, hard-to-find volumes which are ever in demand among serious students. He is Tom Taylor of the Triangle Book Shop, 393 Cambie Street, Vancouver, British Columbia. It is likely that he will be kept busy, for whether it's a book on metaphysics, mining, or philosophy, or one on the care of cocker spaniels or the proper way to make an oyster stew, Mr. Taylor says he has it. That's worth remembering.

▽ △ ▽

The
Rosicrucian
Digest
January
1954

Fact... or Fancy



WELL OF LIFE

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

WELLS have been used to symbolize the Sacred Wisdom of the Mysteries from the beginning of time.

Among the Egyptians, one of the steps on the spiritual path was concerned with instruction in the "well of life." In the same manner both the Old and the New Testament give many references to wells. For example, when God opened Hagar's eyes, she saw a well of water. Isaac was called "a well of living waters." The Lord spoke to Moses regarding a well, and all Israel sang, "Spring up, O well." Isaiah also declared: "Therefore with joy shall ye draw water out of the wells of salvation"; and Jesus told the woman of Samaria, "but the water that I shall give him shall be in him a well of water springing up into everlasting life." Therefore, the old saying, "Truth lies at the bottom of a well," refers to the Divine Source of the Sacred Wisdom.

Wherever the sacred meaning of a symbol has been lost, superstition still preserves some belief in the symbol. In parts of India, therefore, the drilling of a well is a sacred rite. There is also an abundance of literature relating to "serpent wells," "charmed wells," and "wishing wells," sometimes used in popular divination. For example, drop a crooked pin into a charmed well and wish three wishes before the pin reaches the bottom. Your wishes will come true.

In the Rosicrucian Research Library there are books dealing with the lore of wells.

Popol Vuh, A Sacred Book

(Continued from Page 25)

Next Hun-Hunahpú and Vucub-Hunahpú were invited to sit down on a bench which proved to be of hot stone, and they were burned. This second defeat caused much laughter among the lords of Xibalba.

Then Hun-Hunahpú and Vucub-Hunahpú were ordered into the House of Gloom to pass the night, and given pine sticks for lighting the place—and cigars to smoke. But in the morning they were expected to return the pine sticks and the cigars whole; however, they burned up the pine sticks and finished the cigars during the night.

Their third defeat resulted the next day in the sacrifice of Hun-Hunahpú and Vucub-Hunahpú. They were buried together in the ball court after the head of Hun-Hunahpú had been cut off.

The head was placed among the branches of a barren calabash tree which became instantly covered with fruit. This miracle astonished the people of Xibalba who, however, could not recognize the head of Hun-Hunahpú so similar was it to the other fruit of the tree. And the lords of Xibalba ordered that no one should pick the fruit of the tree or sit under it.

In Xibalba lived the maiden Xquic (blood of a woman), whose father Cuchumaquic (gathered blood), told her about the forbidden fruit of the calabash tree, which amazed her. Xquic went to the tree, and as she gazed up at the fruit wondering if she should pick one despite the penalties for doing so, the skull of Hun-Hunahpú spoke, telling her that all the round objects on the branches were skulls and asking her if she wished one. When Xquic answered *yes*, the skull requested her to stretch up her right hand. This she did, and at that instant the skull let a few drops of spittle fall. Quickly, Xquic looked at her palm; the spittle had disappeared.

"In my saliva and spittle I have given you my descendants," said the voice in the tree. "Now my head has nothing on it any more, it is nothing but a skull without flesh. So are the

heads of the great princes, and the flesh is all which gives them a handsome appearance. And when they die, men are frightened by their bones. So, too, is the nature of the sons, which are like saliva and spittle, they may be the sons of a lord, of a wise man, or of an orator. They do not lose their substance when they go, but they bequeath it. The image of the lord, of the wise man, or of the orator does not disappear, nor is it lost; he leaves it to his sons and daughters. I have done the same with you. Go up, then, to the surface of the earth, that you may not die. Believe in my words that it will be so," said the head of Hun-Hunahpú. All this was done by the order of Huracán, Heart of Heaven.

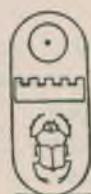
After six months, the father of Xquic noticed her pregnancy, and considering her disgraced, asked Hun-Camé and Vucub-Camé, supreme judges of the underworld, what to do about it. He was told to command Xquic to tell the truth about her condition, and if she refused to sacrifice her.

When the father of Xquic asked who was the father of her children, she denied having known a youth. He then called her a whore and ordered four owls to sacrifice her that very day and bring back her heart in a gourd to burn it.

The girl begged the owls not to kill her, stating her children had been conceived through a miracle. The owls pitied the girl and did not want to sacrifice her, but what about bringing back her heart in a gourd?

Xquic told the owls to tap the blood tree (Sangre de Dragón) with their sacrificial knives and let the sap gush into the gourd, and as the sap clotted, to fashion a heart of it. This heart of sap and the bright coating of clotted blood inside the gourd, the girl assured the owls, would deceive those who wanted her sacrificed.

Xquic also told the owls to go up to earth where they would be beloved and rewarded; the owls, in turn, urged her to continue her way up to earth while



they went on to present her "heart" to the lords of Xibalba.

When the owls arrived in the presence of the lords of Xibalba, Hun-Camé with his fingers grasped Xquic's "heart" and lifted it from the bottom of the gourd, the shell broke and the "blood" flowed bright red in color.

The "heart" was thrown on the glowing coals, and as the men of Xibalba, sniffing its sweet fragrance, became lost in meditation, the four owls flew from the abyss to earth to be Xquic's servants. Xquic, the maiden, thus tricked the lords of Xibalba.

Xquic, now on earth and well advanced in pregnancy, went to the old lady, Xmucané, the mother of Hun-Hunahpú and Vucub-Hunahpú, recently deceased in Xibalba. To Xmucané, she presented herself as a daughter-in-law.

The old lady was astounded, and pointing at Hunbatz and Hunchouén (sons of Hun-Hunahpú and Xbaquiyalo by marriage) cried out that they were the only children of Hun-Hunahpú who was now dead in Xibalba. She denounced Xquic as a shameless impostor and ordered her out.

Xquic kept affirming that she was really the wife of Hun-Hunahpú and

that in time the children in her womb by their resemblance to Hun-Hunahpú would prove it.

Xmucané, the old lady, relented a bit, and assuming for the time being that Xquic was in truth her daughter-in-law, ordered her to go to the cornfield of Hunbatz and Hunchouén and bring back a large net full of corn (maize).

But in the field there was only one stalk of corn with one ear on it, and in despair, Xquic invoked Chalal (guardian of cornfields) and three goddesses. Then the girl pulled off the red silks of the ear of corn without picking the ear. She arranged the silks in the net so they looked like ears of corn and completely filled the net. The animals of the field carried the net full of corn to the house and put it in a corner, as though Xquic had done it.

When the old lady saw the corn she wondered if it had all come from the family cornfield, and she set out to investigate. Upon seeing the one stalk of corn still standing in the field, and the impress of the net at the foot of the stalk, she proclaimed Xquic as her daughter-in-law, and foretold that her children would be soothsayers.

(To be continued)



ROSIKRUCIAN RALLIES

MINNESOTA, Minneapolis

Essene Chapter, 938 22nd Ave., N.E. A two-day rally, February 20 and 21, 1954. An "interesting and inspiring time" is planned.

CUBA, Havana

Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez. A two-day rally is planned for February 21 and 22, 1954.

ARIZONA, Phoenix

The Third Annual rally will be held March 6, 1954 at 1738 West Van Buren St. The Phoenix and Tucson chapters are cooperating for a full-day program (8:00 to 5:00) of events, including demonstrations, movies, book reviews—and a potluck at noon. Tom Croaff (above address) is Rally Chairman.

A HOTTENTOT PROVERB

Good is when I steal other people's wives and cattle; bad is when they steal mine.



ROSIKRUCIANS ASSEMBLE FOR CEREMONY

Rosicrucian officers, delegates, and members, who participated in the ancient ritual conducted in the King's Chamber of the Great Pyramid of Egypt on August 19, 1953, are shown assembled before the base of the pyramid. Several came from distant lands to unite with the Imperator of the A.M.O.R.C. in this symbolic, historical ceremony.

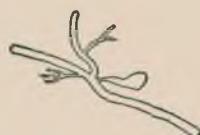
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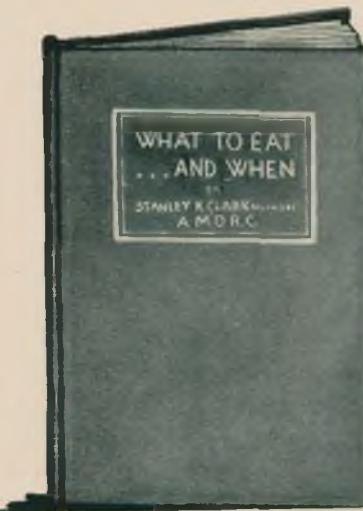
• • •

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The following are chartered Rosicrucian Lodges and Chapters in the United States. The International Directory listing Lodges and Chapters in other countries will appear in the next issue of the Rosicrucian Digest. The American and the International directories alternate monthly.

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Phoenix Chapter, 1738 W. Van Buren St. Harold O. Bowles, Master, Box 5142.

Tucson:

Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall. Harold Wang, Master, 1604 Seneca St.

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Hermes Lodge, 148 N. Gramercy Pl., Tel. GLadstone 1230. John H. Schissler, Master, 1561 S. Oakhurst Dr.

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Oakland Lodge, 263 12th St. Albert A. Fink, Master, 134 Montecito Cr., Walnut Creek.

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Akhnaton Lodge, 20 N. Raymond Ave. Ralph C. Olsen, Master, 689 Arden Rd.

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San Diego Chapter, 4567 30th St. Carl T. Uesen, Master, 2930 McCall St.

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Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. A. E. Shephard, Master, 2829 S. W. 17th St.

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Ave.

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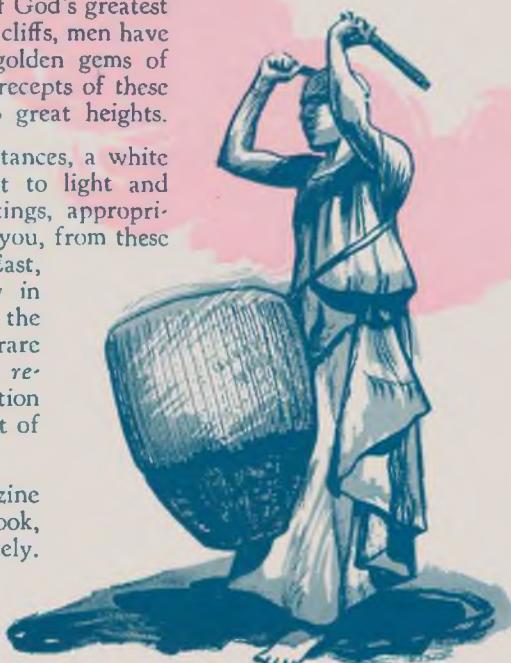
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